

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. II.

APRIL, 1898.

No. 4.



Ring, Happy Bells.

Ring, happy bells of Easter time!

The world is glad to hear your chime.

Across wide fields of melting snow

The winds of summer softly blow,

And birds and streams repeat the chime

Of Easter time.

Ring, happy bells of Easter time!

The world takes up your chant sublime,

"The Lord is risen!" The night of fear

Has passed away, and heaven draws near;

We breathe the air of that blest time

At Easter time.

Ring, happy bells of Easter time!

Our happy hearts give back your chime.

"The Lord is risen!" We die no more;

He opens wide the heavenly door;

He meets us, while to Him we climb,

At Easter time!

From Over Sea and Land.

— LUCY LARCOM

510 & Tremont & Temple
Boston

Topics for Echoes, 1896.

JANUARY—Alaska.
 FEBRUARY—Indian Camp-fires.
 MARCH—Progress of the Afro-American.
 APRIL—A Nation within a Nation.
 MAY—Silver and Gold.
 JUNE—Missionary Monies.
 JULY—Foes within Our Borders.
 AUGUST AND SEPTEMBER—Our Roll Call.
 OCTOBER—Our Next Neighbor.
 NOVEMBER—Thanksgiving Number.
 DECEMBER—The Chinese in the United States.

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 get your meals.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

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The Woman's American Baptist Home Mission Society.

Annual Meeting.

THE twentieth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Old Cambridge Baptist Church, Cambridge, Mass., Wednesday and Thursday, May 4th and 5th, beginning at 2 P. M. Wednesday. All who desire entertainment will apply before April 20th, to Miss Abbie D. Coolidge, Coolidge Ave., Cambridge, Mass.

The Workers' Meeting will be held in connection with the annual meeting, Wednesday morning, May 5th, at 9:30 A. M. Grace Coleman Lathrop, clerk.

While the ladies of the Old Cambridge Church give a cordial welcome to all to attend the annual gathering, it is desired that all who can conveniently reach their homes at night will do so.

At a meeting of the Board of Directors, held March 10th, it was voted that ten cents be charged for each of the three meals served at the church, during the two days of the annual meeting. This action has been taken in order to lessen the difficulty of securing a place for the meeting in future years as the attendance increases.

Our president, Mrs. Coleman, and our clerk, Mrs. Lathrop, have made a trip among our Southern schools. They visited Spelman Seminary, Shaw University, Waters Institute, and Hartshorn Memorial College. They bring good reports of our work, and the teachers in turn were helped and encouraged by this visit.

The many friends of Rev. J. S. Murrow, D. D., of Atoka, Ind. Ter., will be deeply pained to hear of the serious injury which has befallen him. The eighteenth of February, while visiting churches in the Choctaw Nation, he fell, dislocating his left knee and breaking the ligaments. His sufferings have been very severe, but let us all pray that he may be restored to his usual activity.

The death of Miss Frances E. Willard removes from earth a woman of power and consecration. While we think of her as a prominent temperance worker, we also remember her as preëminently a Christian woman, and a missionary woman. The first address we ever heard her give was a missionary address, and it made a deep impression.

The Foreigners.

THE heading "Foreigners" sounds very much as if it should belong to the Board of Foreign instead of Home Missions. If the people for whom it stands had stayed in their own country, then the missionaries in foreign lands would have been the ones to teach them and care for them; but now that they have come to America, our ministers and teachers here must see to it, as far as they can, that they are taught to become good Christian citizens of the United States. These people come from all over the world—from Russia, Austria-Hungary, Italy, Poland, Scandinavia, Syria, Turkey, Armenia, and Spain, as well as Great Britain, Germany, and France—many of them because they think this is a land of plenty, with little work and much money. In 1896, 343,267 immigrants came to this country, of whom 2,000 were sent back again to their own countries, because they came to beg and not to work, and the Government is very particular not to allow such people to make this country their home. The greatest number of immigrants come to New York; they are landed at Ellis Island, in New York Bay, until the officers can decide about them. Very few of the immigrants speak English, so the poorest and most ignorant often have a card sewed on the front of their clothes, telling who they are and where they are going.

It is among these people, and especially among their children, that the Home Missionaries must work to teach them about the Saviour, to help them to grow up useful men and women, to teach them to love and serve God, to be good citizens of the country which they will at length call their own. — *Over Sea and Land.*

Patriotism.

To love one's country — to desire
For her the best of all that Heaven can give;
Peace in her borders, freedom's deathless fire,
Just laws, and all that makes it good to live.
To love — and loving, to translate
Love into efforts, such as wait
Upon the heart's best passions, and declare
What deeds alone are able to express —
Self-sacrificing deeds, not words of air —
The longing for a people's happiness.

— Owen Hall, in *Harper's Weekly*.

Our Flag.



WHEN Mrs. Samuel L. Beiler, of Washington, D. C., was at Unalaska, Alaska, last year, where the Methodist Woman's Home Missionary Society has a home for girls, this incident occurred, as told by the *Central Christian Advocate*: "One of the children in the home died; whereupon a Russian priest, representing the Greek Church, which was in full control when the region was a part of the Empire of Russia, sent word that he intended to bury the child.

"Mrs. Beiler replied that arrangements had been made for the burial and that his services would not be needed. He sent



word again, this time in a most imperative mood, declaring that he was going to carry out his plan in the matter. Mrs. Beiler sent word to him to come and talk it over; he did so, the conversation taking place by means of an interpreter. Still he persisted in his demands, and was about to take possession of the body by force, when Mrs. Beiler went into an adjoining room and returned, holding the stars and stripes over her head, and saying to the interpreter: "Tell the priest that I am an American woman; that this is American soil; that I am under the protection of this flag, and that if he dares to interfere with our rights in this case, or give us any further disturbance, it will be at his peril!" That ended the controversy."

THE colporter on Ellis Island writes: "While there is not a great decrease in the number of immigrants arriving this month (September) as compared with the same month last year, yet in the quality there is a difference—a better class has come of late. The strikes in the Pennsylvania coal mines debarred many Hungarians, Slavs, Poles, and others from coming.

"Besides the distribution of Christian literature in nineteen different languages, I have greeted and personally conversed with thousands of people about the Christian religion and their spiritual welfare, when the time and room were favorable.

"The Italians are taking the lead again; then follow the Swedes. The Orientals, consisting of Arabs, Greeks, and Armenians, come in large numbers, sometimes whole shiploads. The Germans, Bohemians, Hungarians, and Poles are decreasing in numbers. The very act of offering to a

man a tract, or paper, or book, furnishes an opportunity to speak to him about Christ and his salvation. Many are being led to the truth in this way."

"The Lodge Immigration Bill, which passed the Senate on January 17th, provides for the exclusion of all persons physically capable and over sixteen years of age who cannot read or write the English language or some other language; but a person not so able to read or write, who is over fifty years of age, and is the parent or grandparent of a qualified immigrant over twenty-one years of age and capable of supporting such parent or grandparent, may accompany such immigrant, or such a parent or grandparent may be sent for and come to join the family of a child or grandchild over twenty-one years of age similarly qualified and capable, and a wife or minor child not so able to read or write may accompany or be sent for, and come to join the husband or parent similarly qualified and capable.

"An educational test applied to every immigrant in 1897 would have kept out of the country 23.2 per cent. of all persons over sixteen years of age, but the provisions of the Lodge Bill would keep out still fewer, because of the many exceptions made by that bill in favor of persons not required to take the test."

THE quality of immigrants has changed since 1880.

Before that time they were chiefly English, Scotch, Irish, Scandinavian, French, and German. Since then there has been a notable increase in Southern and Eastern European representatives. It has been found in these latter elements that the inability to read and write is parallel with lack of other knowledge, for instance of occupation. It has been found that three-fifths of the Poles, Russians, Italians, and such, go into the slums of the cities. The English, Irish, Scotch, and such, that came over before 1880, went West and helped to settle the country. What is wanted in the immigration law is an absolute test of fitness to land, and the best thing that has been suggested is on the line of illiteracy."

"The principal opposition to the educational test bill emanates from the agents of the North German Lloyd steamship company, whose traffic in immigrants is, as they think, threatened by the bill. But most of the immigrants who would be brought by that company to this country come from Switzerland, Denmark, Sweden and Norway, Germany, France, Great Britain, and Ireland, which have an average illiteracy of only about 4 1-2 to 100. In other words, 96 per cent. and upwards of immigration from these countries would be admitted under the proposed bill. These are the sturdy and valuable citizens who have settled and built up the Western States, and who are developing the agricultural regions of the Northwest. They will not be excluded by the educational test.

"The immigrants who would be excluded by the educational test bill are those from Greece, Russia, Austria-Hungary, Italy, and Portugal, who have an average illiteracy of 47.9 in 100. This class furnished almost no immigration in 1869, less than one-tenth of the total immigration in 1880, while to-day they furnish more than one-half. It is there

fore the exclusion of these very illiterate immigrants, to-day constituting more than one-half of the total immigration, to which the steamship companies object. These illiterates do not go West and are not wanted there. They settle down in the large cities of the East, and form a large part of the slum population which is taxing all the grace and wisdom of our evangelistic and philanthropic forces to know what to do with them. Of the Russians, Poles, and Italians, three-fifths live in the large cities of the East. The reports of the Department of Labor show that the immigration from Southeastern Europe, which has increased so much in recent years, does not go West, but contributes largely to the slums of the large cities on the Atlantic seaboard, and contributes the largest proportion to the criminal and dependent classes therein."

Immigration.

1. PLANS for restricting immigration must not violate the brotherhood of man. The first exclusion to be accomplished is the race prejudice from ourselves. Recent alien labor laws, are mostly unconstitutional and un-American, as well as unchristian. A Pennsylvania law, to put an extra tax of three cents per day on all alien laborers (that is, all foreigners not naturalized), was in 1897 decided unconstitutional by the State Supreme Court, but not until a large number of 149,000 immigrants, thus threatened with this annual tax of ten dollars, had hastened to become citizens only to save money. It would be strange, indeed, if they should not sell a suffrage thus thrust upon them.

2. We should exclude immigrants that would be likely to corrupt our own people, for instance, Mormons, anarchists, and criminals, on the same principle that we should avoid evil companions.

3. Inasmuch as there is no present prospect that the ballot-box will be protected against illiterate immigrants, they should be excluded to protect our imperilled suffrage. The opposition to the Lodge Bill is chiefly an alliance of the steamboat companies, the beer, brewers, and the Roman Catholic societies.

4. So far as unfit immigrants get in (as they will in spite of all laws), the churches must Christianize them rather than move away from them. Especially must we civilize and nationalize their children in our public and Sabbath schools. — *Rev. Wilbur F. Crafts, Ph. D., in Union Signal.*

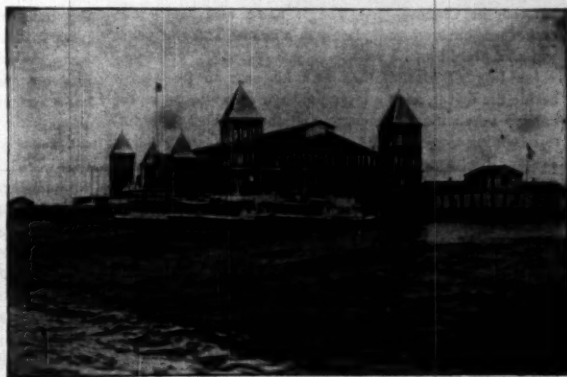
Criminals.

A LONG with much good material, we have gotten much which is worthless and a burden. In 1890, there were 80,000 persons of foreign birth or parentage supported by the public in the prisons, insane asylums, and almshouses of the United States. Roughly speaking, if we take an equal number of the foreign and of the native elements of

the population, we find the foreign element furnishes one and one-half times as many criminals, two and two-thirds times as many insane persons, and three times as many paupers as the native element. In Massachusetts, which does not get the worst elements of recent immigration to any great extent, those of foreign birth furnished, in 1895, ten times as many criminals as an equal number of native birth and parentage. And, contrary to much that has been predicted, the second generation who were born in this country furnished five-sixths as many criminals as the foreign born. If we consider drunkenness alone, the foreign born furnished three times as many criminals as the native born. This shows that in the past, at any rate, we have been receiving some elements that tend to lower social morality.

A Mother of Criminals.

SOME of the most curious and remarkable of criminal statistics ever obtained have just been given to the public by Dr. Harris, of New York. His attention was called, some time since, to a county on the upper Hudson



ELLIS ISLAND.

which showed a remarkable proportion of crime and poverty to the whole population — 480 of its 40,000 inhabitants being in the almshouse — and, upon looking into the records a little, he found certain names continually appearing. Becoming interested in the subject, he concluded to search the genealogies of these families, and, after a thorough investigation, he discovered that from a young girl named "Margaret" — who was left adrift, nobody remembers how, in a village of the county, 70 years ago, and in the absence of an almshouse was left to grow up as best she could — have descended 200 criminals. As an illustration of this remarkable record, in one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prisons, for high crimes, an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses! The whole number of this girl's descendants, through six generations, is nine hundred, and besides the two hundred who are on record as criminals, a large number have been idiots, imbeciles, drunkards, lunatics, prostitutes, and paupers.

Heathenism in America.



CHINESE funeral took place from the undertaking establishment of J. B. Cole, on Dorchester Street, South Boston, March 6th, and the rarity of such an occasion, coupled with the odd character of the services, served to attract a crowd of curious people. The remains, enclosed in a polished casket, and attired in a regulation Chinese costume, in addition to which was a black silk skull-cap, upon which was a red silk knot, were sadly viewed by the friends of the deceased.

Early in the day a large hamper was sent to the undertaking rooms, containing food to be placed on the grave. Among the articles was a can of rice, a boiled chicken, a bottle of Chinese liquor, some pork, several packages of joss-sticks, and a large amount of colored paper.

When the friends of the departed Celestial arrived, they brought with them a small marble slab, upon which was lettered, in Chinese, Joe Tong's name and age. The casket was covered and placed in a hearse, and the tablet was also placed in the vehicle.

Joe Jing, of Boston, then took his seat on the hearse beside the driver, with a large package of white paper cut in slips seven inches in length and three inches in width, representing money. The other Chinamen—Joe Sing, of Boston, Joe 'Now Doe, of Fall River, and Joe Shun, of Quincy—after seeing that the basket of food was properly taken care of, stepped into the solitary hack, and the cortege started for Mt. Hope cemetery. Joe Jing distributed the slips of paper along the route, the object being to pay the way of Joe Tong's spirit to the spirit land.

At the cemetery the remains were placed in the grave, and the mourners, after going through their native rites, and after the grave had been filled, arranged the food at the foot of the opening, with a small box containing opium, half a dozen chop-sticks, and joss-sticks. These latter were stuck in the ground and then set on fire.

The stone was then placed, contrary to the American custom, at the foot of the grave, and then the colored paper, some of which representing gold and some silver, was burned. The bottle of liquor was poured upon the grave, bringing the ceremony to an end.—*Boston Herald.*

PERHAPS the most touching appeal comes from the Oriental bureau, whose work is principally on the Pacific coast. During the past year twenty-three Chinese girls have been rescued from infamy and slavery, and have been sheltered in the Rescue Home. The prices paid for these girls by their vile owners range from \$100 to \$2,000. Last year the average number of girls in the Home was twenty, and fourteen were converted. Only those who have entered the vile haunts of Chinatown can realize anything of the labors of our missionaries there. They face the greatest dangers in rescuing these girls from their enslavement.

BENIGHTED souls from foreign lands, here brought to the light, oft become blessings both to those lands and this.

From the French Missionary.

DANIELSON, CONN., Feb. 28, 1898.

I FOUND that the people here, the ignorant ones especially, are very bigoted and prejudiced, hard to approach. Still, we find a number of families that are willing to talk with you on religious questions.

Last Saturday we spent the evening in a Roman family. Mr. Tetrault entertained them on religious questions after we sang and prayed. They said it was very nice, and that they could not be unkind to those who speak of God and say nothing bad. There are some other families disposed likewise, but they say, "We won't change our religion." But if they come to Jesus, are willing to hear His words, they may find themselves there before they know it. Jesus will not turn His backs to them, but if they come to Him, He will meet them more than half way. Amongst the liberal persons, there is an old lady of seventy-one. Her husband is in prison for the rest of his days. She does the housework of a young couple. They have a little baby. She washes, scrubs, does all the housework, and cares for the baby while they work in the mill. I think it is remarkable. She is very intelligent also. I have given her a Testament. She reads it and understands it nicely. She has children, but has lost track of them lately. I hope and pray that she may shake off Roman doctrines altogether. She is afraid because she is all alone, but she will find a friend in Jesus as well as in Christian people. Last week I had two days that were kind of hard. Some different families had shown their Testaments I had loaned, to the priest. He burned one, another one was torn in different places. In a third house, they had given them, instead, a book full of pictures and a little of the Bible, and had told them they had the Bible. And they were ignorant enough to believe it. What their priest had told them to tell me, was something very low. I will not try to repeat such things. That shows that the Roman Church has the same disposition it had in the 14th, 15th, and 16th centuries, but they are more moderate because they are not so strong.

Yesterday, in the Baptist church here, was the regular missionary meeting. It was entirely devoted to the French work. They had asked me to say something, so I made my first trial here.

My report of work this month is as follows:

Testaments sold	8
" loaned	15
" given	2
" returned	6
Lives of Martyrs sold	1
Pages of literature given	1,043
Visits	103

ARDOINE ST. JAMES.

"Oh, Master, dear, the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands, that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice may be;
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee."

—Selected.

ARCHBISHOP WILLIAMS, of the Roman Catholic Church, in a recent address upon the growth of that Church in New England during the past seventy-two years, makes these startling statements:

"Although the Church had been in existence in Boston for thirty-seven years previous to 1826, yet, at that time, there was in Boston but one priest, no other in Massachusetts; one priest in New Hampshire and one priest in Maine, and no priest in the other three New England States. There was one school, that kept by the Ursuline nuns in Franklin Street, where there were about forty children. When the Catholic Union had the first grand meeting in 1843 to protest against the usurpation of the Papal States by the Italian Government, Bishop Healy was asked to speak to the mass offered on that occasion. He stated that the number of priests in New England amounted to 441, with a population of nearly a million Catholics.

"To-day we have over 1,300 clergymen. Of these 150 are religious, and the rest secular priests. We have 130,000 children in our schools. We have about 3,200 and odd religious teachers in those schools and taking care of charitable institutions, and the population would amount to 1,524,000. Thus it stands to-day, and you see the progress in seventy-three years."

VELARDE, N. M., March 2, 1898.

HOW much I wish I might write words of great encouragement, that people here were earnestly seeking the truth as it is in Christ and finding it precious to them. But instead they seem to be determined to not seek it. I often think that, as the camel closes the valve in its nostrils against the sands of the desert, so these people close their mental and spiritual ears to the truths in God's Word. Yesterday was the regular monthly mass service, and few pupils came to school. It is nearly always so on mass days, although they come better than last year.

Tonight is to be our regular weekly meeting, and as few have attended that service this winter, we took a vote in school to-day as to how many would try to come.

So few responded affirmatively, that we called for expressions of their reasons for not coming. Some lived too far away, some did not want to come out at night, and one large girl said, half sneeringly, that the services were not good, she did not like them — meaning, of course, that she did not believe the doctrine taught.

Horse races, cock fights, regular mass, and special mass, take them away from school, put them back in their work, and spoil their spirit of work, and just as we again get them into good working spirit, it is time for a repetition of the hindrances, and we must begin again. Weary work it is, sometimes, and we have to keep in mind Prov. 11:6, and keep sowing the seed. But the faith that is in them has been centuries in building, and it cannot be torn down in a day, nor easily.

Here and there a tiny gleam of hope shines through the

darkness of it all. The little children seem impressive. One little girl of five years said to her mother, "I want to go to school, but Mrs. Rishel says I'm too little. I want to confess to the priest, but he says I'm too little. What can I do?"

Another little girl has to stay at home some days to help her mother with the little ones, and her mother tells me that the child cries all the time because she can't come to school.

From one of the lowest families comes a little girl, so sweet and bright that she seems a lovely red rose growing in a poisonous swamp. She was ill one day, and when I called to see her, the mother said, "The heart of Rosabel is in the school all the time." Poor little ones, the rose hues of the morning have never dawned for them, but they



LANDING OF ARMENIANS IN BOSTON. — From Boston Herald, March 3d.

have the fresh spirit of childhood, and we look to them to "Open the eastern windows, that look towards the sun," for the older ones seem content with superstition and ignorance.

ELIZABETH K. RISHEL.

WHAT a thrill of patriotism is aroused in every true breast at the mention of the words:

"My country, 'tis of thee,
Sweet land of liberty," etc.,

and the thought of this possession as a *personal* one should inspire within the heart a *personal* responsibility towards making it a country over which God shall reign, and whose banner over us shall be love. How we can see His guiding hand in all our history, from the time our forefathers landed until the present day! "North America for Christ" is our watchword, and it is in the power of God's people to say whether this shall be gloriously realized.

THE "King's business requires haste;" and never more so than just now, when the foreign population in New England is increasing at the rate of 400 per cent., while the native population is increasing only at the rate of 40 per cent. What shall we do with this vast host?



American Baptist Home Mission Society.

Editorial Notes.

THE anniversaries are to be held in Rochester, N. Y., at the Second Baptist Church, May 18-24. The societies come in the following order: the Missionary Union, the Home Mission Society, the Publication Society. There will be meetings also in the interest of the Commission on Christian Beneficence, and of the Historical Society, and a mass-meeting of the young people on Sunday afternoon, the 22d. Rochester is a charming place, noted, also, for its great Baptist institutions, the University of Rochester, and the Rochester Theological Seminary.

NEW ENGLAND has set many good examples to the country at large. Suppose New England Baptist churches led the way in a new movement, viz., to pay the expenses of their pastors to the anniversaries? Send your pastor as a delegate. It will do him good, and do you good when he returns.

GLIMPSES of our work among the foreign populations from Europe are given in this issue of ECHOES. The Home Mission Society last year reported missionaries among nineteen nationalities and peoples on this continent. We have about 50,000 converts from this field, in foreign-speaking Baptist churches, and the work goes on most encouragingly. Thousands of the descendants of the earlier members have become identified with American churches. All will ultimately be merged in one great English-speaking body.

THE Society assists in the support of thirty missionaries among the foreign populations of New England. They represent six nationalities, viz., the French, the Swedes, the Germans, the Italians, the Finns, the Portuguese. Surely the Society has strong claims upon New England Baptists for generous offerings.

THE Medical Department of Shaw University, known as the "Leonard Medical School," is doing an invaluable work for the colored people, in providing them with capable physicians of their own race. In connection with the school is a hospital, which is a very valuable adjunct to the work; several hundred dollars are needed for the support of poor and deserving students, and for the maintenance of the hospital; the school is dependent upon voluntary contributions for these purposes. Money sent to the Home Mission Society thus designated will be highly appreciated.

The Poles.

THE Home Mission Society, in cooperation with the City Mission Society of Buffalo, for several years has sustained a mission among the Poles of that city, with good results. It is said that there are more than 40,000 of this people in Buffalo.

At the beginning of this year, the Society appointed a missionary to the Poles in Chicago, where, in 1890, there were 25,336 persons born in Poland, who, with their children born here, and with accessions during the last several years, number probably not less than 60,000 at the present time.

The Poles are noted for their spirit of independence. They frequently revolt against the tyranny of the Romish ecclesiastics. Last year there was such a revolt at Bay City, Mich., and another of large proportions in Chicago, where the seceders about four years ago organized the independent "Polish Catholic Church of America." The priesthood of the new Church, which already has three parishes in that city, speak of the movement as the "American Reformation." They already claim 17,000 communicants in Chicago. The movement has spread into several other cities.

When they break from Romish authority in this manner, then is the time to put before them the truth as given in the Gospel. Our time with this people is now.

The Portuguese.

IN the court of a Portuguese king, the compass was seriously studied. There, too, were constructed the first tables of the sun's declinations for sailors' use; and there was first disclosed the modern mode of taking observations of the sun. By Portuguese navigators the islands lying off the African coast—the Azores, Madeiras, Cape Verde, and others—were discovered. Portuguese sailors first ventured down along the coast of Africa; first visited the negro in his native home; first brought to Europe pepper, ivory, and gold dust from the shores of Guinea; first planted the cross on those distant coasts; first saw that remote headland which was afterward named the Cape of Good Hope; first doubled the Cape and so reached by sea the East Indies. These were great achievements, second in importance only to the discovery of a new continent, and surpassing even that in difficulty and danger. — *Cycl. of Biography.*

The Swedes in the United States.

W. THOMAS, JR., ex-Minister to Sweden, says: "Americans owe much to Sweden. The first Swedish colonization on the banks of the Delaware was characterized by a spirit of humanity and brotherly love, which has left an impress for good upon our continent that will never be effaced.

"In the war of the Revolution, Sweden was the first land after our ally, France) that voluntarily recognized our new-born republic and welcomed her into a sisterhood of nations.

"And in the war for the preservation of the union it was a Swedish-American, John Ericsson, who, by the creation of his genius, the *Monitor*, rendered illustrious service to his adopted country at a critical moment, and saved her from great peril.

"The Swedes, too, have done their full share in opening up and developing our vast country, and they are everywhere highly esteemed as honest, industrious, law-abiding, and God-fearing citizens."

The Finns.

IT is difficult to estimate the number of Finns in the United States. The Government census gives no distinct table of figures for this people. By some they have been estimated at 200,000, which is probably too high. In Massachusetts there are estimated to be about 10,000; in Michigan, 20,000; in Minnesota, 8,000 to 10,000; and smaller colonies elsewhere. They are largely workers in stone quarries and mines, though some are merchants and others engaged in other vocations. There is quite an immigration every year from Finland. Recently a company were brought over by the United States Government with a large number of trained reindeer for service in Alaska.

Several years ago the Home Mission Society began work among them at Rockport and Quincy, Mass., and now aids in the support of Rev. J. A. Wiklund, at Fitchburg, Mass. There are about twenty Baptists among this people at Fitchburg; thirty in Worcester; twenty in New York; some in Rockland, Me., and others elsewhere, nearly 200 in all.

The Italians.

THE calls for missionaries to labor among the Italians in this country are more numerous than we can meet. The Home Mission Society for several years has assisted in the maintenance of a missionary at Buffalo, N. Y., where an Italian Baptist church has been organized. Brother Bellondi, who was in charge of that work, has been transferred to Philadelphia, where there is a large Italian population. He will also visit other points where there may be special development of interest. Brother De Carlo continues in Stamford and New Haven, Conn., and goes occasionally to Providence, R. I. In Newark, N. J., the Society has a missionary, Angelo de Domenico.

In addition to this, much local work, of which we can make only partial record, is being done. The New York Baptist City Mission Society has maintained an Italian mission at the Mariner's Church. This has developed

into an Italian Baptist church. At the Memorial Baptist Church, Dr. Judson's, there is an Italian laborer, and a number of conversions and baptisms were reported last year. There is a mission for the Italians in Rochester, N. Y., chiefly for the children.

Other denominations also recognize the claims of this people upon them. For many years Rev. Mr. Arrighi has prosecuted work among this people in New York City, where he has gathered a church. Presbyterians are prominent supporters of this enterprise.



Photographed by D. E. Hyde.

THIRTY IMMIGRANTS.

At the recent meeting of the General Missionary Committee of the Methodist Church, appropriations were made to work among the Italians as follows: In Cincinnati, \$400; Louisiana, \$1,200; New England, \$1,500; New York, \$4,000; Philadelphia, \$3,500; Rock River, including Chicago, \$1,024.

Precepts Reset.

"THOU shalt love thy neighbor"—whether Samaritan, Syrophenician, Jew, Bohemian, Scandinavian, Italian, Pole, or Portuguese—"as thyself."

"Thou shalt not vex nor oppress a stranger"—who in God's providence may have been brought hither to learn the way of life.

AMONG the citizens of Chicago who got married the other day were: Mieczyslaw Garniak, Elizabeth Ksiarkowska, Helena Dziekonowsky, Juzef Tyjewski, Francisca Narkiewicz, Franciszek Kudelko, Rozalia Trymbaszkiwicz, John Wysocki, Eufrozina Wyngleswaka, Jan Andrzejewski, and Rozalia Grabowska.

French Canadian Converts: Tried and True.

REV. J. N. WILLIAMS sends the translation of a letter received recently from one of the French Canadian converts, telling of "his joy at the recent baptism of his wife, who, notwithstanding his own conversion to the Gospel two or three years ago, remained bitterly opposed to the truth, making a divided household, and a cheerless and difficult pathway in Christian life for our brother, who, nevertheless, has been very favorably known among us, since embracing Protestantism, as one of our most intelligent and devoted church members."

"REV. J. N. WILLIAMS.

"DEAR SIR AND BROTHER: I have the great joy of telling you that my wife made public profession of her faith, by baptism, last Sabbath. Brother Rossier officiated at the service. Quite a number of Roman Catholics were present. After these years of effort I have at last been rewarded with victory. I have often been discouraged; I have had to fight with all the power of Rome, and to contend against the influence and relentless opposition of her folks, but victory came at last. She is so happy to have taken this decided stand for the truth, and seems so much stronger to face persecution. I thank the Lord for His great goodness to me. If ever I was happy in all my life, it is since my dear wife has given herself to the Lord. Madame Royer (another French Catholic baptized at the same time) was also full of courage. That represents another fine large family won over to the Gospel. She is the mother of eight children. The work is very encouraging here; there have been several new requests for copies of the Word of God of late.

"Mr. F. (an influential Roman Catholic) was at the morning service on Sunday, and remained to Sabbath school; he seems deeply interested. This afternoon, before the French service, I visited a Roman Catholic family, and was requested by the lady of the house to spend the evening of Monday with the family. She sent word to me later to be sure to bring a Bible along with me. There was no need of reminding me to do that, for I always make sure to have that with me whenever I am called to defend the truth in opposition to Rome. But I think that what she meant was to bring a Bible to leave in their home, and to-morrow evening, at half past seven, the Lord willing, there will be a Bible in that new Roman Catholic home.

"While my dear wife was at the baptismal service, I had the privilege of preaching Christ to a French Roman Catholic who came on a visit while I was at home taking care of the babies. And so I had at least the privilege of bearing testimony to the truth while staying at home. My desire is to do the little that I can for Jesus Christ and His Gospel; I feel more like working than ever before. I feel that God has heard my prayers. I need no other proof that the Bible is the Word of God, and that Jesus Christ is the Saviour of the world, than the great change that God's Word has wrought in my own heart, so wicked until Jesus Christ changed it by His grace. This has banished all doubt, and filled me with the desire and courage, in the face of all persecution, to proclaim the Gospel to our poor deluded Roman Catholic countrymen. I close with salutations. My wife joins with me to thank you for the explanations you gave to her; your visit was a great help to her in finding the path of duty. We both send our sincere and friendly regards. Yours, A. F. GIROUARD."

Spiritual progress like the above is that which we love most of all to chronicle, but

MATERIAL PROGRESS

is always cheering to the friends of the work, especially when, as at Lowell, it comes in the shape of a slightly, con-

venient, and well appointed place of worship for our French mission work. It has been my privilege within a few months past to attend first the laying of the corner-stone and later the dedication services of the new chapel of our Brother Leclaire's Mission in that second greatest centre of French population in New England. It occupies a corner lot within a step of a great thoroughfare, and near the north end of one of the finest iron bridges which span the historic Merrimac River, connecting what has long been known as "Le Canada" on the south side with an almost equal "Canada" on the north side. The good, solid foundation, on which rested the platform from which a large crowd was addressed, both in English and French, at the corner-stone services in September, by the 27th of December had grown up into one of the nicest chapels we have in any one of our French fields in New England, from the pulpit of which a crowded house was addressed by the pastors of different evangelical denominations of the city. The house was built under the supervision of a well known architect of the city, one of the warmest friends of our French mission work, who was inspired by his love for the cause first to give his services gratis, and then the architectural designs and plans of a real gem of an edifice.

The little debt remaining on the French chapel in Nashua was recently cancelled by the gift of \$200 from some unknown friend of the cause, and what was added to it through the efforts of the missionary and the generosity of other friends of the work.

Portuguese Missions, New Bedford, Mass.

THE past year, though not as remarkable as we would like it to have been in the conversion of souls, yet was one of the best, if not the best, in the history of the mission.

With the beginning of the new year, our beautiful and commodious chapel was begun, and dedicated in the following June, all complete, with the exception of the basement, and practically free of debt. The seating capacity of the chapel is from 250 to 300, having a nice entry to the main audience-room and to the prayer-meeting room, which can open into the audience-room in case of necessity. The basement is nine feet in the clear, which will make good rooms for school and kindred purpose.

The mission has also a printing department, which, during the last year, printed ten issues of our monthly Portuguese religious paper, of 700 copies each, and also enabled us to distribute 6,000 pages of tracts, besides a very large quantity of invitation cards and handbills. Aside from these, and of the greatest importance, was the beginning of the printing of our Portuguese Hymn Book, which is being pushed as fast as possible and which will contain about 250 of the best Portuguese religious hymns, some of which have never been published before, most of them having been translated from the English recently by the missionary. For help to carry on this work, the mission gratefully acknowledges the timely assistance of the Baptist Publication Society, the Baptist Home Mission Society, and the Massachusetts Baptist Convention.

Four religious meetings every week were carried on reg-

regularly at the chapel; two prayer-meetings during the week and two preaching services on Sunday, besides the Sunday school and the young people's meeting, which was organized during the year.

We also held some cottage prayer-meetings, which resulted in much good being done, especially in Fall River, where several claim to have been converted. We had, moreover, a season of protracted meetings, which resulted in building up the members and strengthening all in general. Besides all these meetings we held street meetings, at such times as we felt they would do good. Finally, we have tried not to leave anything undone that might be done for the salvation of men within our reach.

Though the past year seemed to us to be one of preparation for more efficient work for the Master, nevertheless several persons were converted and united to the church, and there are some more to follow, especially in Fall River, where the prospects are very bright. The number of members at present is thirty, some having moved away, and two having died. The work is marching on, and the prospects are better than ever, and within the last two weeks I have received two Macedonian calls, one from Providence, R. I., and another from Cottage City, to come over and help them in bringing Portuguese to a saving knowledge of the truth as it is in Christ. Pray for us.

F. C. B. SILVA, *Missionary.*

Notes About the Scandinavians.

A YOUNG Swedish sailor, now widely known as Captain G. W. Schroeder, was led by the reading of the Bible to adopt the views of Baptists, of whom he had known nothing, and was baptized Nov. 3, 1844, by Rev. Ira Stewart, pastor of the Seamen's Bethel in New York City.

This first Swedish convert in America still lives in Brooklyn, N. Y., hale and hearty, rejoicing in the great work done among his countrymen. He is writing a history of the work, which will be of much interest.

The first Swedish Baptist church in America was organized at Rock Island, Ill., in 1852, through the labors of a young immigrant, Rev. Gustaf Palmquist; the recognition sermon being preached by Rev. A. Wiberg, so widely known for his Gospel labors in this country and in Sweden.

The first Norwegian Baptist church in this country was organized at Indian Creek, Ill., January, 1848, through the instrumentality of Hans Velder, who wrote: "I was born and brought up in the Lutheran church of Norway, and taught to believe that in my infant baptism I was made an heir of heaven, regenerated or born again; and thus, and in such a way, my time was wasted until in 1841, when, through mercy, I was converted to God, and learned my duty from His Word."

The first Danish-Norwegian church in this country was organized at Raymond, Wis., Nov. 10, 1856, by Rev. Lewis Yongsenscu, who was instrumental also in the organization of eight other churches while laboring as a missionary of the American Baptist Home Mission Society.

According to the usual methods of calculation, the num-

ber of Scandinavians in the United States, of foreign birth and of foreign parentage, is about 2,250,000; as follows: Swedes, 1,220,000; Norwegians, 700,000; Danes, 330,000. This is regarded as a low estimate.

The whole number of Baptist churches, according to the latest reports, is 364; Swedes, 285; Danes-Norwegians, 79; and of members, 23,489; Swedes, 18,902; Danes-Norwegians, 4,587.

"Christening" Fights.

THE christening of babies is a great occasion in the families of many who belong to the Roman Catholic Church as well as of other churches that hold to infant baptism. The primitive meaning of Christian is to make one Christ's, *i. e.*, a Christian. It is explicitly taught in some of the creeds, that at baptism the subject is regenerated and becomes a member of the kingdom of heaven. The popular conception concerning the rite is that it is essential to the child's salvation, and without it, the child that dies is either lost or must spend untold years in purgatory. One would expect that the administration of such an ordinance would be observed with due solemnity and with religious propriety.

The fact is that among the more ignorant classes it is frequently the occasion for drunkenness and rioting, ending in bloodshed and murder. From the daily papers, within a comparatively short time, we have clipped accounts of these disorderly gatherings. Here are some of the headlines: "Bloody Christening: one man dead, two dying, and five severely wounded." "Christening Party Raided by the Police." "Death at a Christening." "Fight at a Christening." "Row at a Christening." "Beer and Blood Flow Freely; a gathering which began as a Christening, ends in a fight."

And here are some extracts from the accounts: "The festivities began early in the evening, and the noise steadily increased as the guests drank more beer." "During the evening all hands imbibed beer in great quantities, and about nine o'clock a general fight occurred." "The gathering became noisy at first, and then quarrelsome, and before many hours had passed a free fight was started. The women began screaming, and the men swearing, and the neighbors, becoming alarmed, called in the police." "Strong liquor flowed freely at the christening, and soon many of the men were mad with drink. A fearful fight followed in the dark. The drink-maddened men cut and stabbed each other, and rolled together on the floor in a deadly struggle."

And they call themselves Christians! Not one of them forfeits his standing in the church! What kind of Christianity is it that tolerates such bacchanalian concomitants of a religious rite? Have we no duty to such misguided, deluded souls? Upon Baptists more than upon any other denomination rests the responsibility for their enlightenment and their emancipation from their superstitious notions concerning the efficacy of infant baptism, which has no warrant in Scripture, and which has been the bane of Christendom.

Growth of German Baptists in the United States.

IT is well known that the American Baptist Home Mission Society is carrying on a successful work among the people of various nationalities who have come to this country. The work of the Society among the Germans is an important part of this special work, as the Germans form a large and influential part of the foreign population.

In the year 1880 the German Baptist churches in this land numbered 110, with a membership of 9,020. Last year the churches had reached the number of 237, with a membership of 21,667, and with 22,309 members of Sunday schools; 1,520 were baptized in a single year. According to a careful computation, the ratio of baptisms in the entire Baptist denomination has been about 51 baptisms to 1,000 church-members; the ratio in the German Baptist churches has been about 85 to 1,000 members. Among these converts in the German churches, there is a large proportion of adults, and this work has been accomplished in spite of the indescribable difficulties connected with the task of reaching men who have been blinded by the dead formalism of a State church and a State religion.

These German churches have evinced a spirit of marked liberality. The membership belongs largely to the less wealthy and to the toiling class, and yet they have outstripped others in devoting their means to the extension of Christ's cause. In 1897 the 21,667 members gave \$71,363 for missions and education, in addition to the sum of \$125,000 given by them for the support of worship. It is estimated that the entire Baptist denomination averaged in contributions during three years for current expenses \$2.50 per capita; the Germans, \$6.64 per capita. The denomination gave for missions 37 cents per capita; the Germans, \$1.01. The denomination gave for education nine and one-half cents per capita; the Germans, eighteen cents per capita.

Through the prudent forethought of godly men, a German Theological Department was early established in Rochester, N. Y., for the purpose of training young men for this peculiar work. The blessing which this institution has been to the work cannot be expressed. It has furthered the cause in a wonderful manner. A large proportion of the most efficient German laborers in this country and in other lands have come from its walls, and the extension of the work must be attributed largely to this instrumentality. If this institution, whose very existence seems at present in jeopardy, can be maintained by the success of an attempt which is being made to secure an endowment for its support; and, further, if the Home Mission Society can be enabled to furnish assistance to the German churches in extending the work into many new and open fields; and, above all, if God will graciously continue to grant the smile of His favor, there is every reason to expect that thousands upon thousands of Germans in every portion of the land, will yet be reached and saved by the Gospel. May God grant it.

REV. J. S. GUBELMANN, D.D.,
Rochester Theological Seminary.

Gospel Wagon Work in California.

REV. H. E. ADAMS, Superintendent of the Gospel Wagon in California, gives this account of his experiences at Fort Bidwell:

"On coming here, there was no house in which we could live. As a result, we were dependent upon the hospitality of the people; as good-natured people as we have met, only they did not know the band. Paul says that had the princes of this world known the Lord of Glory, they would not have crucified Him. Because they did not know us, Brother Hitchcock and myself slept a part of the time, during the first two weeks, on the church benches. How I did wish those seats had been cushioned! As it was, I was deeply impressed, and at times almost amused at the number of times Brother H. would turn over in the night. You see the seats were loose (providentially) and so we put two together, thus getting warmth from each other, for I assure you, my readers, that the nights are cold up here, and those nights were so very long. I did feel so sorry for Brother H., and I am sure he felt sorry for me, and you know that mutual sympathy is very helpful. The nights after the first did not seem so long, as we spent more time in prayer for the people before going to bench. The shortest night of all was the all-night prayer-meeting. But it is all over now, and there are nice warm beds and plenty to eat, so we need not go from one morning to another without food.

"Three weeks have passed since we came to Fort Bidwell. How I wish you could have been at the meeting last night, and listened to the testimonies of the Christians who have been revived, and to that of young converts. Such clear, ringing assurances of hearts satisfied with Jesus! What joy to hear a sister say, 'All my family are on the Lord's side,' and to know that one in this home is consecrated to mission work."

WHEN in Washington, a few years ago, we were shown through the Secret Service Department. The officer in charge, while showing us the many different specimens of counterfeit money they had, said that in the twenty years that the department had been in operation, they had taken from 500 to 800 counterfeiters a year, and that every gang of counterfeiters that had been taken were Italians. All these would certainly have been admitted under the Lodge Immigration Bill, which aims only at the exclusion of the illiterates. There is still need of the most vigorous Home Mission work in all its branches, that will seek out these who will surely reach our shores, and convert them from the error of their ways. No legislation can keep out the vicious from our land.

FOR the transformation of heterogeneous peoples into heavenly homogeneity, the Gospel is more effective than Gatling guns.

A HUNDRED dollars spent in giving the Gospel of peace to men, may save ten thousand dollars in stamping out anarchy.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls.

"Ye Are My Witnesses."

DEAR GIRL FRIENDS:

DURING the past month a prostrating illness has been the portion of the one who from time to time sends you a greeting on this page. Her mind has gone out to you not only in the passing hours of the days, but in wakeful nights as well.

She knows how many earnest, consecrated girls there are who, in the busy walks of college life, in the home circles, in church and social life, are shining lights for the Master whose name they bear, and whom they delight to serve, but her heart has been saddened as she thinks of some who, holding lightly their vows as Christians, have stepped aside into the paths where walk the lovers of pleasure, and the trifling things of this life, and who find little time for the service of Christ. But it is not alone of these two classes she thinks, for yet others there are who, perhaps not openly wounding the cause they have professed to love, have "lost their testimony" and let the golden opportunities for winning souls slip by.

With her Easter greetings she beseeches you all to be faithful, and this one incident, told by D. W. Whittle, which has come to her notice these last days, is given to you with the earnest hope that its lesson may never be forgotten: "A young lady in a fashionable home had been brought to Christ, and had been enabled for some years, amid much opposition, to faithfully witness for Him. The attention she attracted by refusing to do what she considered dishonoring to her Lord, and by her speaking of Christ to her unconvinced friends, was often painful to her; and once, when repulsed and wounded in an effort of this kind, she for a time lost heart, and felt she should have to give up being a consecrated Christian.

"Just at this time she was invited to visit friends whom she had never seen, and who knew but little of her; and she resolved that while there she would not openly speak of her Saviour, or put herself in a position to be noticed as peculiarly religious. Her visit passed away; and, not unhappy to herself, she was enabled to keep her resolution. Upon the day of her leaving for home, a most attractive and accomplished lady, a fashionable woman of society, while walking alone with her, suddenly asked her, 'Where is your sister, and why did she not come here? I mean your

religious sister, the one who is known as the "religious Miss J——." It was because I heard that she was to be here that I, too, accepted an invitation to come and spend the holidays. I am tired of the empty, unsatisfying life I am leading, and have longed to talk with a real Christian.' With shame and confusion the faithless witness was obliged to confess that she had no sister; that she was the one who had been sometimes called the 'religious Miss J——,' and that *shame* of the badge, that should have been borne gladly for her Saviour, had kept her silent. A precious opportunity to lead a weary soul to the Master had been lost. But let us trust the lesson was not in vain; and that a *fresh* consecration was witnessed, with an increased devotion manifested from the experience thus sadly gained."

The Year of the Quiet Hour.

UNDER this heading, *Sunshine*, the "official organ of the Committee of '98," writes:

"The sixteenth year of the Christian Endeavor movement has just closed, and will be known in Christian Endeavor history as 'the year of the Quiet Hour.' It has also been marked by the Tenth Legion, by missionary zeal, by great expansion of the Endeavor idea at home and abroad; but it has been marked peculiarly by the revival of the Quiet Hour. For this is but a revival, a reemphasis of a tremendous truth, a truth as old as the Apostle John, as old as Moses and Job and Enoch. But this truth of personal, direct, immediate communion with God especially needs to be emphasized in this 'busy,' 'hustling,' 'rustling,' materialistic age. It involves a truth that lies at the basis of all worthy activities. It is the greatest forward movement that Christian Endeavor has ever taken. The future of Christian Endeavor is brighter than ever in the past. Christian Endeavor enters upon its seventeenth year with new hope, courage, and expectation, because it enters upon an era of the Quiet Hour, which, please God, will be ten times seventeen years in length. Yet there are hundreds of thousands of Endeavorers, who, as a personal experience, do not yet know the blessedness of the Quiet Hour in the Morning Watch, who during this coming year will learn the secret."

A FAITHFUL keeping of the covenant of the Comrades of the Quiet Hour will put us in the place where we shall not doubt what are our duties and privileges in the Christian life: "*Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.*"



ALL READY FOR EASTER.

Our Little folks.

Bring Flowers and Gifts.

"O LITTLE ones, around the cross
Your Easter garlands twine,
And bring your precious Easter gifts
To many a sacred shrine!

"And chant with voices fresh and clear —
The seraphs singing too —
In homage to the Mighty One,
Who died and rose for you."

DEAR LITTLE FOLKS:

WE shall think of you many times this month, but especially on the morning of the Tenth, because this will be Easter morning.

"He is risen!" "He is risen!" will be the glad song of the Easter bells. The same sweet story will be told by the Easter carols you will be singing with the childish voices we love so well. Beautiful Easter lilies will breathe their fragrance on the air. Oh, how happy shall we all be on this day, which speaks to us of the rising from the grave of the blessed Jesus, our best and dearest friend! And then we shall learn this lesson, that because He rose from the dead our bodies will also be raised, and we shall have eternal life because He loved us so much that He died to save us from our sins.

At the Eastertide, little ones, when the winter has passed away, and the swelling buds on the trees, the spring flowers, the blue skies, and warm sunshine are all telling of a new life in nature, is the very best time for you to give thanks to the great Giver of all these good things, and to promise Him that you will do something for Him every day of this year.

How many little boys and girls are planning to carry, on Easter morning, some flowers or fruits or perhaps some blossoming plants to somebody's home where there is sickness or trouble of any kind, and so leave behind them just that kind of Easter sunshine which only their bright, happy faces can bring?

"CLEAR in the soft, warm sunshine,
The Easter hymns are ringing;
The low note of a spring bird
Chimes with the children's singing.
To Thee the praise!

"The lilies' snowy whiteness
Shines out to grace the day;
May the children's hearts be always
As pure and fair as they!
To Thee the praise!"

Easter Gifts.

EASTER is one of the most joyous Sabbaths in the year, when sweetest songs are sung about our risen Saviour. Then the churches are made bright with lovely flowers, and everything seems bright and glad. A company of little girls were once telling what they had done on Easter. One said that she had taken fair white lilies, and she was so glad to see them with other flowers near the pulpit. Another said that she had sung a lovely Easter hymn all alone, because her best gift was her voice. Others told of flowers they had taken and how they had helped sing in the chorus.

But one poor little maid was silent. She had no money to buy flowers; she could not sing; she was very poor. She could not boast of what she had done.

One turned to her and said, "What did you do, Bessie?" This was her reply:

"I couldn't do anything like what you girls did, but I saw that the pulpit stairs were dusty, and covered with leaves — and — and — I cleaned them. That is all I could do."

Dear little Bessie. She put her whole heart in her loving service, for the stairs never looked cleaner than when she had finished brushing them.

God loves the gifts of flowers, He loves to hear the voices of little children in song, but dearer yet He loves the gift of their hearts. The best thing you can do for Jesus on Easter Sabbath is to tell Him that you give Him your heart, that you will love Him and serve Him. Will you?

A loving heart, a cheerful obedience to His commands, a firm trust in Him, a desire to work for Him —

"These are the Easter lilies,
Precious and fair and sweet,
We may bring to the risen Saviour,
And lay at His blessed feet."

Let Him Use You.

HOW God loves to use the little things! Of every atom in his universe He makes use — of every ounce of gravity, of every inch of the falling brook or rising tide.

Oh, little boy, little girl, let him use *you*, in his service, to his glory!

HERE is a little fellow who comes asking a large share of our loving interest, and he shall have it surely, not alone for his own sake, but for the love we bear his mother, Amanda Miller Coleman, who has interested so many people in New England in the work for her people.



BEECHER TEFFT COLEMAN.

JUST before we received baby Coleman's picture, we had been reading the following story about the little girl's sending her doll in a mission box that went to Cotton Valley for some colored children. Now, while perhaps the bright-eyed child before you has many precious toys, there are a great many others that haven't, and we hope you will all read about Sybil and Jerry, and see if there isn't some hint for you.

Sybil and Jerry: A True Story.

Jerry was only a doll, but he was one of the prettiest dolls ever made, with blue eyes and rosy cheeks, and dressed in a jaunty sailor suit.

Sybil loved Jerry with all her heart. He was her only doll, and she had played with him day after day until he seemed almost a live baby.

"Good-by, Jerry dear, I'll not be gone long," she said to him one day. "I'm going over to the mission band, and when I come back I will tell you all about it."

She stood him up in the window where he could see her the first thing when she turned the corner coming home.

There was a visitor at the mission band that day, a lady who had been in the South, and who told the children all about the little colored people growing up so fast in their poor, neglected homes. She told of a place called Cotton Valley, where there was a school for these little black boys and girls. Here they can come to learn to read, and write, and sew, but they have only the things that are given them.

Sybil's eyes grew large and sorrowful when she heard of the little girls who had never held a doll in their arms in all their lonesome little girlhood. Pretty soon the leader of the mission band told the children that they might pack

a box of toys and clothing, and might send it down to Cotton Valley for these poor children in the school. She told them, too, that when they gave to the poor they were giving to Jesus, and because He has given us so much we must give Him the best we can.

Now Sybil had only one thing that was all her very own. How could she give them anything when she had so little to give? If you had been near her as she walked towards home, I think you would have heard her talking to herself like this:

"I've had him, and they never had one, ever. I love him, but it would make them so happy. Oh, dear! I should just love to give him to one of those poor little girls, who have never even held a dollie in their lives."

Then as she came in sight of the house, and saw Jerry's rosy cheeks and shining eyes looking out of the window she hurried in and caught her dollie to her heart.

"Mamma," she said, "I'm going to send Jerry to the little colored children in the South. The Alden Mission Band are going to pack a box, and Jerry's all I've got — and —"

Here the breath and the sobs got so mixed up in Sybil's throat that she could not talk very plain, but her mother understood all about it, and they went together and hunted up a box that would fit Jerry nicely, and packed him in so that he could take his long ride in the cars and not get hurt. Then Sybil tried not to think much about him, but the mission band did not send their box the next day, nor the next, and Sybil was so lonesome without her little boy. So she went to the box and took him gently out.

"I'll play with you to-day, Jerry, but to-morrow maybe you'll be gone," she said.

Such a nice play as she had that day. Jerry never looked so cunning as he did then.

"Oh, Jerry, don't you know I love you just as much as I ever did; but you've got to go," her mother heard her say.

When night came Sybil would tuck Jerry in his box and say, "Good night, Jerry; perhaps to-morrow you'll be gone."

It took quite a few days to get the mission box ready to be sent, and every day Sybil would take Jerry out and play with him, and at night it was always, "Good night, Jerry; perhaps to-morrow you'll be gone."

Now Sybil was a very little girl, only six years old, and when at last the box was sent she felt very badly, but she would choke back the tears and say, "Yes; I want Jerry to go!"

Not many grown people are as brave as Sybil was. They know they ought to give some of the lovely things they have to the poor, who have never had them, but they sometimes keep them for themselves.

Yet in the end our Sybil was the happiest little girl in Somerville, for the other children in the mission band gave her such a nice surprise. They bought a beautiful new doll and dressed it themselves to give to Sybil; so the little mother's arms were empty only for a few short days. She often smiled to think of Jerry, and all the good that he was doing for the little dark-eyed children down in Cotton Valley. — *The Work At Home.*